



مسافر کی نماز

The Traveller's Salah (Hanafi)



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TRAVELLER'S ṢALĀĤ

According to Ḥanafī
Jurisprudence

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Transliteration Chart

ء	A/a	ڑ	Řř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s		V/v, W/w
ت	T/t	ش	Sh/sh	و	
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / و / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Z/z	اَ	A/a
ح	H/h	ع	‘	اُ	U/u
خ	Kh/kh	غ	Gh/gh	اِ	I/i
د	D/d	ف	F/f	وِ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	یِ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	اِ	Ā/ā

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

TRAVELLER'S ṢALĀĤ

(According to Hanafi Jurisprudence)

Please read this booklet in its entirety. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ you will realize its benefits.

Excellence of Durūd Sharīf

The Sultan of Both Worlds, the Dignified Prophet, the Beloved of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “When the day of Thursday approaches, Allāh عَزَّوَجَلَّ sends His angels, who have papers made of silver and pens made of gol

d. They inscribe the names of those who extensively recite Durūd [Blessings on the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] during the day of Thursday and the night before Friday [i.e. Thursday night].” (*Taareekh-e-Damishq Le Ibne Asakar, V47. P142, Darul Fikr Bairut*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Allāh عَزَّوَجَلَّ states in Sūra-tun-Nisā, Verse 101:

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ
إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا

Translation from Kanz-ul-Imān

And when you travel in the land, it is no sin for you to shorten some of your obligatory prayers; if you fear that disbelievers may cause you harm; undoubtedly the disbelievers are open enemies to you.

‘Allāmah Maulānā Sayyid Muḥammad Na’im-ud-Dīn Murādābādī رَحِمَهُ اللهُ عَلَيْهِ has stated: Fear of [harm by] non-believers is not the only condition to do Qaṣr (shortening the Ṣalāh). Sayyidunā Ya’lā bin Umayyāh رَضِيَ اللهُ عَنْهُ asked the Companion Ḥaḍrat Sayyidunā ‘Umar Fārūq-e-A’zam رَضِيَ اللهُ عَنْهُ, “We are in a state of security and safety then why do we Qaṣr [shorten our Ṣalāh]. He رَضِيَ اللهُ عَنْهُ replied, “I was also wondering about this, therefore I asked the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Upon this Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “This is a Ṣadaqaḥ [charity] from Allāh عَزَّوَجَلَّ, so accept this Ṣadaqaḥ.” (*Ṣaḥīḥ Muslim, Ḥadīṣ 686, P347, Khazāin-ul-‘Irfān*)

The Umm-ul-Muminin [Mother of the Believers], Ḥaḍrat Sayyidatunā ‘Āishah Ṣiddiqah رَضِيَ اللهُ عَنْهَا narrated, “[Initially] two Rak’āt of Ṣalāh were commanded as Farḍ [Obligation]. When the Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ migrated, then four Rak’āt were commanded as Farḍ but the Ṣalāh during a journey was left at the initial two Rak’āt of Farḍ.” (*Ṣaḥīḥ Bukhārī, V2, Ḥadīṣ 3935, P604*)

Companion Ḥaḍrat Sayyīdunā ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُمَا narrated that the Beloved Prophet of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ designated two Rak’āt for the Ṣalāh offered during a journey and ordered that this was a complete [Ṣalāh] and not incomplete. Implying that even though apparently two Rak’āt were curtailed but it is not incomplete and in terms of reward, these two are equal to the four Rak’āt. (*Sunan Ibn-e-Mājah, V2, P59, Ḥadīṣ 1194, Dār-ul-Ma’rifah Beirut*)

Defining the Distance of a Journey

According to Sharī’ah [Islamic law], a Traveller is a person who leaves his place of residence, i.e. city or village, with an intention to travel at least [three-days-distance i.e.] 57.5 miles [approximately 92 kilometres (km)]. (*Derived from Fatāwā-e-Razavīyyah, V8, P243, Razā foundation, Markaz-ul-Auliya, Lahore, Bahār-e-Sharī’at, V1, P740,741*)

When does one Qualify as a Traveller?

One does not become a traveller by merely intending to travel. According to Islamic Law, one is only ordained as a Traveller when he has travelled beyond the populated areas of his township i.e. a village or a city. For a city dweller, it is also necessary that he travels beyond the populated area surrounding his city. (*Durr-e-Mukhtār and Rad-dul-Muhtār, V2, P722, Dār-ul-Ma’rifah Beirut*)

Meaning of “Travel beyond the Populated Areas”

To “travel beyond the populated areas” means that one has travelled past the populated area along the route of one’s intended

travel, even if the populated areas have not ended in direction parallel to it. (*Ghunya*, P536)

Definition of “Surroundings” of a City

To become a Traveller, it is not necessary for a city dweller to travel beyond the village adjacent to the outskirts of his city. Similarly, it is not necessary for him to cross the orchards adjacent to the outskirts of a city, even if the guardians or the workers of these orchards reside therein. (*Rad-dul-Muhtār*, V2, P722)

There are certain places outside of the outskirts of the city that are dedicated for special activities of the city dwellers, like the cemeteries, horse racecourse grounds, wastage dumpsites, [landfills] etc. If these places are adjacent to the city then it is necessary to cross them otherwise, if there is some distance between these places and the city, then it is not necessary to cross them, to become a Traveller. (*ibid*)

The Condition Required for Becoming a Traveller

As far as “travel” is concerned, it is also necessary that when a person embarks on a journey, he has an intention to cover, from the place of his departure, three-days-distance (i.e. approximately 92 km). If he departs with an intention to cover two-days-distance (that is less than 92 km), and upon his arrival there, decides to travel to another location which is also at a distance of less than three-days-distance (i.e. less than 92 km) he is still

not a traveller, and if he were to travel around the globe in a similar manner, he would still not be considered a Traveller.

(*Ghunya, Durr-e-Mukhtār, V2, P722, 724*)

Another condition which needs to be met, to become a Traveller, is that the person should have an intention to cover the three-days-distance [i.e. approximately 92 km] at a stretch. If one had made an intention to cover two-days-distance, then would attend to some chores before travelling further for one-days-distance then this would not constitute as an intention to travel for three-days-distance [i.e. approximately 92 km at a stretch]. Therefore, he would not be considered a Traveller.

(*Baḥār-e-Sharī'at, V1, P743, Maktaba tul Madina, Babul Madina, Karachi*)

Types of Hometowns [Waṭan]

There are Two Types of “Hometowns:”

1. **Native Hometown [Waṭan-e-Aṣlī]:** The town or city in which a person was born, or where one's household members reside, or where one is a permanent resident and has no intention to leave.
2. **Temporary Hometown [Waṭan-e-Iqāmat]:** The town or city where a person intends to stay for [the next] fifteen days or more. (*'Alamgīrī, V1, P142, Darul Fikr Bairut*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Circumstances that Void Temporary Hometown [Waṭan-e-Iqāmat]

One Temporary Hometown [Waṭan-e-Iqāmat] cancels another. That is to say that if a person stayed at a town or city for fifteen days or more, then he went to another town with an intention to stay there for the next fifteen days, then the first town will no longer remain his Temporary Hometown; whether there is a three-days-distance (i.e. approximately 92 km) between the two towns or not.

Similarly, a Temporary Hometown [Waṭan-e-Iqāmat] is voided if a person returns to his Native Hometown [Waṭan-e-Aṣlī] or embarks on a three-days-distance. (*Durr-e-Mukhtār*, V2, P731, *Bahār-e-Sharī'at*, VI, P751)

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Two Routes for a Journey

If there are two routes to a particular destination, one is a three-days-distance [i.e. approximately 92 km] and the other is not, then the route one follows is used to determine whether one is a Traveller or not. If one took the shorter route, then he is not a Traveller but if he took the longer route, then he is a Traveller, even though he had no real reason to take the longer route. (*‘Alamgīrī*, VI, P138, *Durr-e-Mukhtār and Rad-dul-Muhtār*, VI, P726)

How long does a Traveller Remain a Traveller?

A person remains a Traveller until and unless he returns to his city or village or if he does not make intention to stay in the populated area for complete fifteen days but this is applicable when he has travelled three-days-distance (that is approximately 92 km). Hence if he decides to return before covering a distance of Three-Manzil (that is approximately 92 km), he is no longer a Traveller no matter he is in uninhabited land. (*‘Alamgīrī, VI, P139, Durr-e-Mukhtār, V2, P728*)

If the Journey is Impermissible then.....?

Whether the journey is for a permissible reason or not, the rules pertaining to the Traveller will apply. (*‘Alamgīrī, VI, P139*)

Employer & Employee Travelling in Company

If an employee earning salaries on a monthly or annual basis, travels with his employer then he is a Follower of his employer; an obedient son is a Follower of his father and a student whose teacher provides food for him, is a Follower of his teacher. Follower will be deemed to follow the intention of his leader. Therefore, the Follower should inquire about the intentions of the leader and act according to his answer [in shortening his Ṣalāh]. If the leader did not provide an answer, then the Follower must evaluate whether the leader is a Traveller or a Resident. If the leader is a Traveller, then the Follower should also consider himself as a Traveller and if the leader is a Resident, then he should consider himself as a Resident, as well.

If it is not known whether the leader is a Traveller or a Resident then after travelling for three-days-distance (i.e. approximately 92 km), follower should Qaṣr [shorten his Ṣalāh]. Before the three-days-distance [approximately 92 km] is covered he should pray the normal Ṣalāh [with full number of Rak'āt]. If he could not ask his leader then the same rules apply as if he asked but did not get an answer. (Derived from *Bahār-e-Sharī'at*, VI, P745,746)

Once I have Finished my Work I will go Back!

Suppose a traveller stayed, whether to attend some work or to wait for his friends, for two, three days or even thirteen or fourteen days; or he intends to leave as soon as his work is finished, in all these circumstances even if many years pass while flip-flopping on a decision to leave he is considered as a traveller and should Qaṣr. (*ibid*, P747, 'Alamgīrī, VI, P139)

The Rulings for Woman's Journey

It is not permissible for a woman to travel for three-days-distance (approximately 92 km) or more (or even for one-day-distance) without her Maḥram. She cannot even travel with a minor or a semi-insane either. It is a necessary condition for her journey that she must be accompanied by an adult Maḥram or her husband. (*Alamgīrī Vol. 1 pp. 142*) Woman can travel accompanied by a (reliable) Maḥram preadolescent boy. Here, preadolescent youth are regarded as adults. For an [accompanying] Maḥram, it is essential that he is trustworthy, and neither a strong transgressor nor an audacious person. (*Bahār-e-Sharī'at*, VI, P752, 1044, 1045)

Woman's Parental Home & In-law's Home

After marriage, if a woman resides in her in-law's house then her parent's home is no longer her Native Hometown [Waṭan-e-Aṣli]. Therefore, if her in-law's house is at a three-days-distance (i.e. approximately 92 km) from her parent's home and she visited her parent's home and did not make an intention to stay for at least fifteen days, she should Qaṣr [shorten his Ṣalāh].

After marriage, if she has not abandoned her residence at her parent's home and was just visiting her in-law's home then her journey would come to an end as soon as she returns to her parent's home. Now, she should pray the normal Ṣalāh [with full number of Rak'āt, without shortening it]. (*ibid*, P751)

Rules pertaining to People Staying in an Arab Country on Visa

Nowadays, a lot of people migrate to other countries for business etc. They get the visa for an allotted time (for example, in U.A.E. a residential visa is issued for a maximum of three years). This is a temporary visa and must be renewed after every three years, with usually some fees being associated with the renewal. As this visa is issued for a specific period of time, the intention of staying there permanently [and making it an Native Hometown] is not valid even though one resides there with his wife and children and even if he resides in U.A.E. [on visas] for one hundred years, U.A.E. cannot be his Native Hometown [Waṭan-e-Aṣli]. Whenever he returns from a journey, he would have to

make an intention to stay [for the next fifteen days or more]. For example, a person lives in Dubai and for learning Sunnaḥs, he undertakes a Sunnaḥ-Inspiring journey in a Madanī Qāfilāḥ with the Devotees of the Prophet, to Abu Dhabi - the capital of U.A.E., which is approximately 150 km away. Upon his return, if he wants to stay in Dubai, he has to make an intention to stay for the next fifteen days or more otherwise rules pertaining to a traveller would be applicable to him. However, if it is apparent from his circumstances and condition that he will spend fifteen or more days in Dubai, then he has become Resident now.

If a person's nature of business is such that it requires Shari'ah-travel and he does not live in Dubai for complete fifteen days then he will remain a Traveller [since he is on visas] and has to Qaṣr [shorten his Ṣalāḥ], although several years have passed arriving to or departing from his wife and children. Those who supply goods to far off cities, or those who transport goods from city-to-city and country-to-country, or those who are drivers [for transportation companies] must memorize these rules.

An Indispensable Rule for the Visitor of Madīnah

One made an intention to stay (for the next fifteen or more days) but his circumstances indicate that he would not be able to stay for fifteen days then his intention is not valid. For example, a person travels [over 92 km or more] to perform the Ḥaj pilgrimage and after the beginning of the month of Ṣul-Ḥajjaḥ, he made an intention to stay in the Blessed Makka for the next fifteen days. His intention is nullified since he will

have to go to Mina¹ on the 8th of Żul-Ḥajjah (and on the 9th to) ‘Arafāt in order to fulfil the rights of his Ḥaj pilgrimage. Therefore he will not be able to stay for intended (i.e. fifteen) days in the blessed city of Makkah. However, if one makes an intention to stay in Makkah after returning from Mina, then his intention will be valid provided he could in fact stay in Makkah for the next fifteen days or more. In case, there is a great possibility that he would leave within the fifteen days for the enlightened city of Madīna or return back to his own country then he would still remain a Traveller. (*Durr-e-Mukhtār, V2, P729 – ‘Alamgīrī, VI, P140*)

Over-Staying for Ḥaj having ‘Umrah Visa only?

Those having an intention whether to stay illegally for Ḥaj after travelling on ‘Umrah Visas or to reside in any country of the world after the expiration of their visas will be considered Residents until they live in that city or village in which they were as a Resident at the time of expiration of their visas; they can live there for decades they will still remain as Residents. However, once they travelled from that city or village with an intention to cover a distance of 92 km or more, they become a Traveller as soon as they went out of township and now their intention to stay [for fifteen days] is void.

For example, someone went to Makka-tul-Mukarramah from Pakistan on ‘Umrah visa and, at the time of expiry of his visa,

¹ Mina is a camp site 5 kilometres (3.1 miles) from Makkah where Ḥaj pilgrims live in tents for three to four nights, as a part of the Ḥaj rituals.

he was in Makkah-tul-Mukarramah as a Resident then the rules pertaining to a Resident will apply on him. Let us suppose that afterwards he went to Jeddah or to Madīnah-tul-Munawwarah, he became a Traveller even he would to reside here for decades. He will still remain a Traveller even if he returns to Makkah-tul-Mukarramah and he will have to Qaṣr [shorten his Ṣalāh].

However, if the visa is renewed, one can make an intention to stay [for the next fifteen days].

Remember! It is not permissible to violate the laws of a country which might result in falling prey of banes like vilification, bribes and lies etc.

My Master, ‘Alā-Ḥaḍrat, Imām of Ahl-e-Sunnat, Ḥaḍrat ‘Allāmah Maulānā, Ash-Shah Imām Ahmed Razā Khān رَحْمَةُ اللهِ عَلَيْهِ states in his Fatāwā Raḍawīyyah: “Amongst the Mubāḥ [Allowed] actions, some are declared as ‘crimes’ by the law of the land. Indulging in these acts (and violating the laws) would tantamount to presenting oneself for punishment and disgrace, and this is Impermissible.” *(Derived from Fatāwā-e-Razavīyyah, V17, P370, Razā Foundation Markaz-ul-Auliya, Lahore)* Therefore, staying without visa in any country or for Ḥaj is impermissible. To categorize this illegal stay for Ḥaj as a blessing of Allah عَزَّوَجَلَّ and the grace of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is a grave audacity.

Qaṣr [shortening the Ṣalāh] is Wājib

It is Wājib for a Traveller to Qaṣr [shorten his Ṣalāh] i.e. those Farḍ Ṣalāh that bears four Rak’āt [that is Zuhar, ‘Aṣr and ‘Ishā]

should be offered as two Rak'āt. For a Traveller these two Rak'āt, are equivalent to the complete Ṣalāh – full four Rak'āt.

If he offered four Rak'āt intentionally and sat for Qa'daḥ after the second Rak'at then his Farḍ is fulfilled and the last two Rak'āt count as Nafl [Supererogatory] but he is a sinner and entitled to the fire of Hell, as he has forgone a Wājib. Therefore, he must also repent.

In the event that he did not sit for Qa'daḥ after the second Rak'at then his Farḍ were not fulfilled and all four Rak'āt would be counted as Nafl. Except, if he made an intention for residing [for the next fifteen days] before the Sajdah² of the third Rak'at then his Farḍ will not be voided, but he will have to revert back to the standing position of Qiyām and should repeat the Rukū' [Bowling-position] for his third Rak'at; and if he made this intention during the Sajdah of third Rak'at then his Farḍ are voided. Similarly, if he neither did the Qirāt [Qurānic recitation] in any of the first two Rak'āt nor in both, his Ṣalāh would be invalid. (*Baḥār-e-Sharī'at*, VI, P743, 'Alamgīrī, VI, P139)

If Someone Made the Intention of Four Rak'āt Instead of Qaṣr, then....

A Traveller made an intention to offer four Rak'āt of Farḍ instead of Qaṣr [shorten his Ṣalāh] and thereafter realized and offered Salām after two Rak'āt, his Ṣalāh has been accomplished.

² A specific prostration done twice in every cycle of Ṣalāh etc.

Similarly, a Resident made an intention to offer two Rak'āt of Farḍ instead of the four but completed the four and offered Salām after four Rak'āt then his Ṣalāh is accomplished. The honourable Fuqahā [Jurists of Islamic jurisprudence] رَحِمَهُمُ اللَّهُ تَعَالَى have states: “In the intention of Ṣalāh, it is not necessary to designate the number of Rak'āt, as this is implied. Therefore, making an error in designating the number of Rak'āt in the intention is not harmful.” (*Durr-e-Mukhtār*, V2, P120)

A Travelling Imām and Resident Muqtadi (Follower)

[When praying Congregational Ṣalāh,] it is a necessary requirement for the follower to know whether the Imām is a Traveller or a Resident, for the follower's compliance to be true; whether it was known at the time of beginning the Ṣalāh or afterwards. Therefore, an Imām should announce that he is a Traveller before beginning to lead the Ṣalāh and in case that he did not make the announcement at the beginning of Ṣalāh then he should announce afterwards, “I am a traveller. All Resident Islamic Brothers should complete their Ṣalāh” [i.e. their full four Rak'āt]. (*Durr-e-Mukhtār*, V2, P735) If he had announced at the beginning, even then he should announce after Ṣalāh, that he is a Traveller as those who were not present at the beginning of Ṣalāh would also come to know. In the event that it is obvious and known that the Imām is a Traveller then announcing after the Ṣalāh is Mustahab. (*Bahār-e-Shar'at*, VI, P749)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Resident Follower & the Remaining two Rak'āt

When an Imām is a Traveller and he Qaṣr [shortens his Ṣalāh] and the followers complete their remaining Ṣalāh, then instead of reciting Sūra-tul-Fātiḥah in the third and fourth Rak'āt of the Farḍ they should stand silent for the estimated time it takes to recite Sūra-tul-Fātiḥah. (*Durr-e-Mukhtār, V2, P735, Derived from Bahār-e-Sharī'at, Part 1, P748*)

Are Sunnah of Ṣalāh Exempted for Travellers?

There is no Qaṣr [shortening of Ṣalāh] in Sunnah Ṣalāh. They should be offered in their entirety. In a state of fear or haste, *Sunnahs* are waived but they should be offered in state of peace. (*'Alamgīrī, VI, P139*)

In Relation to the five letters of “Ṣalāh”, Five

Madanī Pearls Pertaining to offering Ṣalāh on a Moving Conveyance

1. [For a Traveller who has travelled] Outside the city, (“outside the city”, refers to the place from where Qaṣr becomes Wājib upon a Traveller), one can offer Nafl Ṣalāh while riding on a conveyance (e.g. moving car, bus, or van). In this condition, turning towards the direction of Qiblaḥ is not a pre-condition and the Traveller should adopt the direction, the conveyance is moving in. If the Traveller does not face this direction, then the Ṣalāh is not permissible. Turning towards the Qiblaḥ is not a condition, even at the time of beginning

the Ṣalāh. One merely faces the direction the conveyance is moving in.

2. During the Ṣalāh, offer Rukū' and Sujūd by gestures and (it is necessary that) the motion for Sajdah should be lower than that of the Rukū'. (i.e. one has to bend more for Sajdah than the Rukū'). (*Durr-e-Mukhtār and Rad-dul-Muhtār, V2, P588, Bahār-e-Sharī'at, VI, P671*)

On a conveyance where there is sufficient room available, like on a moving train, then one will have to offer Nafl Ṣalāh while standing and turning towards the Qiblah.

3. After a village dweller leaves his village he can offer Nafl Ṣalāh on the conveyance. (*Rad-dul-Muhtār, V2, P588*)
4. If one began Ṣalāh outside city, on the conveyance, and during his Ṣalāh entered the city, he can complete his Ṣalāh until he reaches his house. (*Durr-e-Mukhtār, V2, P589*)
5. In a moving vehicle, one cannot offer any Farḍ Rak'at, Sunnah Rak'at of Fajr and all Wājib Rak'at nor the Sajdah of recitation, provided the verse of Sajdah was recited on land. The Wājib Rak'at include the Witr Rak'at, or the Vowed [Naẓr] Ṣalāh, or that Nafl Ṣalāh that was invalidated after one started it [because of any reason]. All the aforementioned, cannot be performed on a moving vehicle without a valid excuse. If a valid excuse is upheld then it is a condition that all the aforementioned should be offered while standing and turning towards the Qiblah if possible, otherwise [i.e.

if it is impossible then] in any possible manner. Repeat this Ṣalāh afterwards. (*Baḥār-e-Sharī'at*, VI, P673)

If a Traveller Stands up to offer third Rak'at then...?

If a Traveller starts the third Rak'at in his Qaṣr Ṣalāh then there are two possibilities:

1. If he sat for the Qa'da-e-Ākhīrah (final Qa'daḥ) [after the second Rak'at] for an estimated time it takes to recite the Tashahhud, then as long as has not offered the Sajdah of the third Rak'at he must revert back to the Qa'daḥ position and after performing Sajdah-e-Saḥw, perform Salām [and finish his Ṣalāh]; and if he did not revert back and offered Salām while standing, even then his Ṣalāh will be accomplished, but he has forgone a Sunnah.

If he has offered Sajdah of third Rak'at then he must add another Rak'at [to make it four] and finish it after performing Sajdah-e-Saḥw. In this scenario the last two Rak'at will be regarded as Nafl.

2. If he stood up without sitting for the Qa'da-e-Ākhīrah [after the second Rak'at] then as long as he did not offer the Sajdah of the third Rak'at, he should revert back to the Qa'daḥ and after performing Sajdah-e-Saḥw offer Salām.

If he offered the Sajdah of third Rak'at [without sitting in Qa'daḥ after the second Rak'at, then his], Farḍ have been voided. Now, he should add another Rak'at [to make it

four] and offer Sajdaḥ-e-Saḥw and complete his Ṣalāh. All these four Rak'āt will be regarded as Nafl. (Offering two Rak'āt of Farḍ still remains as an obligation upon him).

Qaḍā Ṣalāh and the Journey

The Ṣalāh missed in the state of being a Resident will have to be made up [Qaḍā] as normal, even during a journey; and the Ṣalāh missed during a journey [as a Traveller] will have to be made up [Qaḍā] as Qaṣr [and will be shortened] even after becoming a Resident.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

اَللّٰهُمَّ بِرَحْمَتِكَ اَنْتَ اَعْلَمُ بِمَا فِيْ قُلُوْبِنَا اَنْتَ اَعْلَمُ بِمَا فِيْ قُلُوْبِنَا اَنْتَ اَعْلَمُ بِمَا فِيْ قُلُوْبِنَا بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

The Blossoming of Sunnah

By the Grace of Allāh ﷺ Sunnahs of the Holy Prophet ﷺ are extensively learnt and taught in the congenial Madani Environment of Dawat-e-Islami, a global non-political movement for the propagation of Qur'an and Sunnah.

It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. (In Bāb-ul-Madinah [Karachi], the Ijtimā' is held at Faizān-e-Madinah, Mahallah Saudagran, Old Sabzi Mandi). Habitualize yourself to a punctual travel in the Madani Qafilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In'āmāt booklet daily practicing Fikr-e-Madinah (Madani Contemplation) and submit it to the Zimmadar (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ** you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madani Mindset that **"I must strive to reform myself and people of the entire world"** **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.

In order to reform ourselves, we must act upon the Madani In'āmāt and to reform people of the entire world we must travel in the Madani Qafilah **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.



Maktaba-tul-Madina

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